

Matthew and John as fulfilled by Christ. Here the prophet sees Jerusalem as the instrument for the blessing of the whole earth.

In 9:12-17 we have one of those passages common to the prophets which were for the encouragement of God's people.

Chapter 10 refers to the returning of Israel from the Assyrian captivity. But the prophet shows that the evil must be purged out by punishment before deliverance can come.

Chapter 11 deals with some threatened invasion from the north (Lebanon). But the prophet shows how God gave to him the care of the threatened flock of Judah and Israel, but that they would not have him lead them. Finally, however, by punishment the people recognize that his words were of God.

Chapter 11 may be fittingly called the rejection chapter, since in it is told the story of the prophets' rejection, which typified Christ's rejection so vividly.

Chapters 12-14 deal with the siege of Jerusalem and the destruction of Judah when Nebuchadnezzar came against it. They deal entirely with Judah and Jerusalem.

J. L. GILLIN.

The Lord Exalted

I will exalt Thee, Lord of hosts,
For Thou'st exalted me;
Since Thou hast silenced Satan's boasts,
I'll therefore boast in Thee.

My sins had brought me near the grave—
The grave of black despair:
I looked, but there was none to save,
Till I looked up in prayer.

In answer to my piteous cries,
From hell's dark brink I'm brought;
My Jesus saw me from the skies,
And swift salvation wrought.

And thro the night I wept full sore,
But morning brought relief;
That Hand, which broke my bones before,
Then broke my bonds of grief.

My mourning He to dancing turns;
For sackcloth, joy He gives;
A moment, Lord, Thine anger burns,
But long Thy favor lives.

Sing with me, then, ye favored men,
Who long have known His grace;
With thanks recall the seasons when
Ye also sought His face.

—The Rev. C. H. Spurgeon.

A Prophecy

It is like taking a breezy walk to a mountain summit to stand upon the heights of Isaiah's prophecies and see, beyond the mist of the world's sorrow and sin, the glory of the coming days. The golden age is before us. Not even in paradise, when God saw all that he had made and pronounced it "good," was it so glorious as it will be when this grand prophecy comes to fulfillment. It does not seem as if it could ever be true; it is a beautiful ideal, a dream of joy. But will wrongs truly be righted? Will oppressions cease? Will the sorrow-riven heart of humanity be folded under the wings of love and peace? Will sin be destroyed and righteousness reign? It is so in heaven, but can it ever be so on this poor earth, so long

under the curse? Yes, it surely will be so here on this very earth upon which we dwell. "Thy kingdom come, thy will be done on earth as it is in heaven" has not been prayed thro ages in vain. It is to be gloriously, perfectly, literally answered in the good time coming when righteousness shall cover the earth as the waters cover the sea. Every little crevice among the rocks is filled by the rolling tide; every corner of the globe, every human habitation, shall know the truth, and the truth shall break all fetters and make all men free. It was in the darkest days of Judah's history that Isaiah promised these wonderful things. There was no human possibility of their fulfillment. But he had a spiritual vision, and from the depths of the nation's darkness, he saw the star of hope. So should every Christian see them. We should be optimists always. The world needs the courage and faith which inspire those who believe in the sure coming of the golden future. No matter how heavy the sorrows or deep the sin, evil must and shall be overcome with good. The word and the Spirit of God are working this transformation now. The principles of the gospel are changing the governments of nations. Terrible wrongs yet exist, but compared with a few centuries ago, no fair observer of history can fail to see that the true light shines as never before. What are we doing to hasten the coming of this glorious day when, thro the knowledge of the Lord, earth shall be like heaven? When it comes to pass we shall be living somewhere in the universe; if not here, somewhere else where we shall know about it. And what if we have had no share in bringing it to pass? How shall we feel? When Jesus reigns in his kingdom, and his faithful servants reign and rejoice with him, think of the shame of having no part in that triumph. How a selfish life will wither in contempt in the presence of a life spent in the service of humanity. We would be glad then to change places with the humblest worker in the loneliest corner of the world who has helped to fill the earth with the knowledge of the Lord. Now is our opportunity, by being good and doing good, to share in the coming glory.

"He Shall Sustain Thee"

United Presbyterian.

The promise is definite, it is full, and covers all our need: "He shall sustain thee." There is but one condition, a condition possible to everyone: "Cast thy burden on the Lord." This is all; it is everything.

Who is burdenless? We see many with bowed shoulders and unsteady steps; we see the care, the suffering, the sorrow that is crushing them. Their days are full of toil, their nights of tossings. They feel themselves sinking, sinking into deeper despondency, and we are moved with pity for the burden we cannot remove. But there are many whose sorrows we do not see. They utter no cry, they make no complaint, but they have no rest of heart. Questions of duty press them, struggles of soul destroy

their peace. By day and by night they feel the burden and find no relief. Anxiety concerning loved ones, perplexity as to the future, the fear of impending evil, cares in unnumbered forms press them, although no word is spoken, for there is that of which the heart refuses to speak. Indeed, there are few who have come into the activities and responsibilities of life who are not carrying burdens. To everyone such the gracious words are spoken, "Cast thy burden on the Lord, and he shall sustain thee."

There is in this the recognition of the providence and the personal care of God; the assurance that He orders all things, and orders them aright, in His love for those who commit themselves to Him. And with this there is the submission of the heart to His will, and the acceptance of His providence as wise, although it be mysterious and painful. And there is dependence on Him for guidance and strength. There is no suspension our own judgment on effort, no cessation in the performance of duty, no withdrawal from the activities of life, but the acceptance of the will of God, and the use of all the powers and opportunities He has given, depending all the while on His guidance and help.

There is no promise that the burden will be removed. The burden may be necessary for the development of character into the completeness of maturity; it may be necessary to the accomplishment of some object external to the burdenbearer; it may be a burden of blessing to others. The wisdom, the goodness, and the love of God determine this, and the end He has in view, whether subjective or objective to us, is thus wrought out. But the promise is, "He shall sustain thee." That covers all the need of the soul. He is present to give guidance and strength. Paul prayed for the removal of "the thorn," but the answer was that for the good reasons of love it must remain, but divine grace and strength would be given, and thenceforth he lived and worked, suffering, but joyful in the assurance of the love of God. The cup was not taken away from the lips of Jesus, but the angel of the Lord stood by Him to strengthen Him. The promise is equally sure to us; the experience of His people in all ages confirms it; He gives guidance, comfort, peace, and joy to everyone who casts his burden upon Him. "He shall sustain thee;" the promise is definite, it is for you; it covers all your need.

When you give others advice, take some of it yourself.

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